



THE SCIENCE  
OF  
IDEAL THEOLOGY,  
AS TAUGHT BY  
THE BIBLE



THE SCIENCE

OF THE

THE EARTH



G. G. C.

# THE BIBLE

READ BY THE LIGHT OF

## IDEAL SCIENCE.



BY  
KUKLOS.  
(JOHN HARRIS.)



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THE BIBLE

HEAL SCIENCE

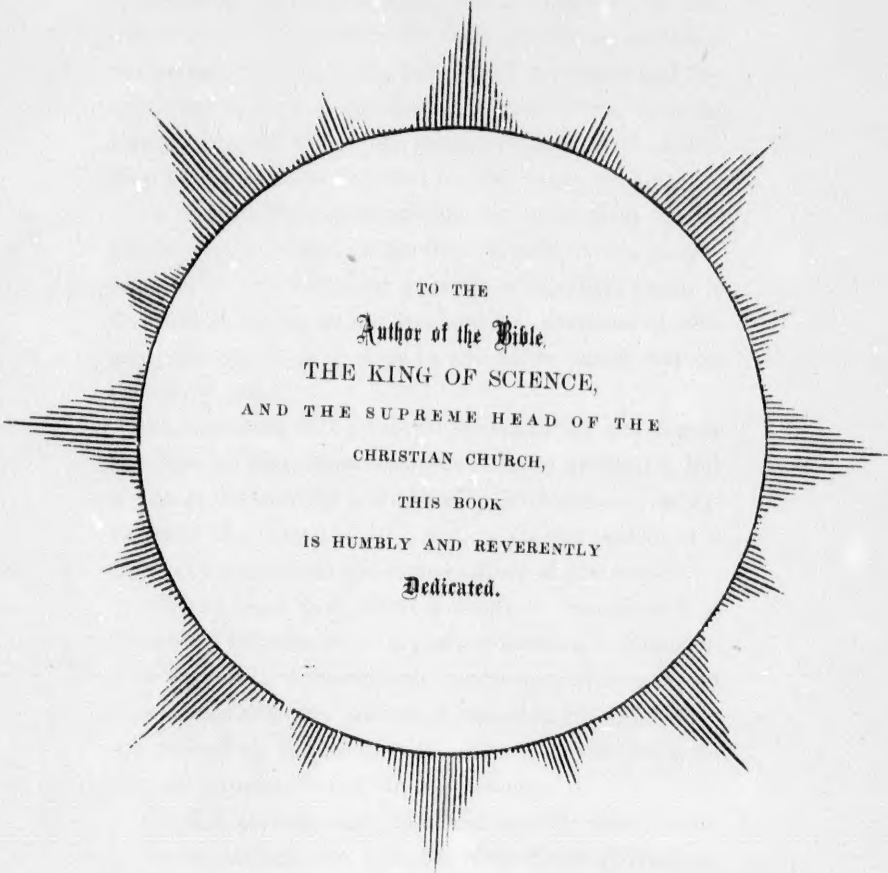
WORKS

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TO THE  
*Author of the Bible.*  
THE KING OF SCIENCE,  
AND THE SUPREME HEAD OF THE  
CHRISTIAN CHURCH,  
THIS BOOK  
IS HUMBLY AND REVERENTLY  
*Dedicated.*



## PREFACE.

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HAVING regard to the supremely grave subjects treated of in this book, we beg to state that it has been written throughout in a spirit of reverence ; not only of spiritual reverence in the highest degree to the Father of Spirits, whose sacred Word forms the basis as well as furnishes the subjects of this book, but also of reverence and respect for opinions and doctrines which have become almost hallowed by the devotional feelings with which they have long been regarded by very many persons.

To disturb the settled opinions or conclusions of the public on any important question unnecessarily, unreasonably, or on insufficient grounds, is injurious ; and, if the subject belong to the fundamental doctrines of religion, the injury thus done to the public mind may be extremely great.

We here state that whatever responsibility attaches to this case we take upon ourselves without hesitation, but we do so deliberately and advisedly, with a careful recognition of that responsibility, and, as already stated, in a spirit of reverence to the sacred nature of the subject.

For the most part, what is herein communicated to the public is in the form of positive teaching. Unnecessary argument, and even the unnecessary mixing up of conclusions with the process of reasoning by which they are arrived at, tends rather to confuse than to facilitate the just appreciation of the conclusions.

We feel assured that calm and careful examination, under the guidance and influence of the Spirit of Wisdom, will show the conclusions herein stated to be approved and supported by Truth and Reason.

MONTREAL, December 12th, 1874.





## IDEAL SCIENCE.

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### THE SUBJECTS OF THE BIBLE AND THE NATURE OF THE RECORD.

THE GENERAL SUBJECT OF THE BIBLE is--The divine education of mankind, from a state of barbarism and superstitious ignorance, to the enlightened knowledge of science and the distinct cognition of God, which belongs to an advanced stage of civilization.

The general subject includes as particular subjects:—

(1). The psychological education of humanity, (*i.e.*, the education of the human intellect, or human mind in the abstract.)

(2). The education of men (as inhabitants of the earth subject to the temporal government of God) to the knowledge of God and of His laws, in His relation to men as temporal Ruler and Judge of all the earth.

(3). The spiritual education of men (considering the human life as a preparation for a higher spiritual existence, namely, for the state of full son-ship to God) to the knowledge of God and of His laws, in His relation to men as spiritual Head and Heavenly Father.

NOTE.—Those chapters with which the Bible commences, containing the systematic and particular account of the Creation, form the substantial basis upon which human science and civilization fundamentally rest; it is doubtless for that reason and to supply that necessity, that those supremely important chapters precede the commencement of the educational record. The present examination will not include any further notice of those chapters.

THE RECORD DESCRIBES—The choice of an individual man, by direct revelation of God, whose family under a promise and covenant of God becomes a nation ; which nation subjected to direct discipline, instruction, and guidance of an especial character by Him, becomes in its developement and in the history of its vicissitudes the progressive typical representative of . .

(1.) The intellectual progress from ignorance to civilization of the whole human race.

(2.) The appointment, discipline and development of the church of God, (*i.e.*, of the chosen witnesses and spiritual subjects of God considered collectively.

(3.) The discipline, instruction and development of the individual human-mind called by the Spirit of God from a sensual state of degradation to become fitted for the higher spiritual existence.

But, as the national progress and political vicissitudes of the Hebrew race were representative and typical of the educational progress and intellectual vicissitudes of the human race collectively, so the prophetic instructions, denunciations and promises, which, primarily, had reference to the events then occurring in the history of that particular race, have a more general signification and a deeper intellectual application to the educational progress, and the more advanced intellectual condition, at a later period, of the civilized human race collectively.

THE FIGURATIVE LANGUAGE OF IDEAL SCIENCE,  
as adapted to the purpose of the Bible.

*Scriptural types. Spiritual significations.*

(Definitions.)

*Hills and Mountains.*—Divisions of human Science.  
(i. e. Divisions of knowledge arranged systematically by man, *hills* being the lesser, and *mountains* the greater divisions.

*A man.*—A mind more or less educated.

*A People or Nation.*—A great number of minds united by general agreement as to certain fundamental doctrines, propositions and conclusions. (i. e. in agreement as to a certain system of knowledge).

*An Army.* . . . The intellectually trained and highly educated representatives of the *nation*.

*A Tribe or Family.*—Subdivision of the *people* or *nation*.

*A Prince or King.*—A teacher, whose doctrines are accepted as authoritative by a great number of minds.\*

*A Country.*—A division of general civilization, and, more particularly, a religious system of a comprehensive character, e. g. European-civilization may be considered a country; and, in the more strict sense, Christianity and Mohammedanism are considered each a country, whilst the minds professing Christianity or Mohammedanism, respectively, constitute the nation of Christians or Mohammedans.

*A Fenced City.*—A religious or intellectual system of a more limited and strictly defined character; as for example, the Church of England.

\* A prince, may be, therefore, spoken of as existent and present, so long as his teaching continues to exercise influence, notwithstanding that, in the natural sense, the individual teacher referred to may have been long dead.

The names of the various nations, into which the civilized world is, or has been divided, are taken to represent, and distinguish between, certain conditions or phases of intellectual development; but are also typically related to certain religious systems, or forms of religion, established in various parts of the world.

The names of places are used in the same manner to represent the subdivisions of religious systems.

### *Of Nations.*

*Egypt.*—(1) The condition of intellectual darkness: more particularly denotes unenlightened and false religious beliefs...such as, the ancient systems of Egypt and Arabia...hence (2) idolatrous corruptions of Christianity of a sensual description, modern pantheism.

*Persia.*—(1) Natural superstition, (*i. e.* the deification of nature). Religious system of a materialistic description: More particularly materialistic idolatry...hence (2) modern materialism...the belief in nature as in itself supreme, and in the laws of natural science as self-existent and unchangeable.

*Assyria.*—(1) Ideal superstition. Intellectual but idolatrous religious system...for example, the religious system of ancient Greece as understood by the educated and more enlightened Greeks...hence, (2), idolatrous corruptions of Christianity of an ideal character.

*Babylonia.*—(1) Mysticism. Religious system of a mystical and metaphysical description, as for example, the religious systems of India and China...hence (2) Modern mysticism in science and religion, based on the self-sufficiency (supremacy) of the human intellect, mystical corruptions of Christianity, metaphysical theology.

*Of Countries and Towns.*

*Canaan*.....Christianity....to which belongs:—

*The Kingdom of Israel*—(1). Distinct belief in the Personality and Attributes of God .. Sound system of Theology .... hence, (2) Spiritual realization (cognition) of God. Sincere (real) Christian belief.

*Judea*.—The Protestant-Episcopal and Roman-Catholic systems of Christianity.

*Jerusalem*—The Episcopal or traditionally apostolical system of Christianity. Orthodox Episcopal system of Theology as now taught.

*Samaria*.—Protestant,-non-episcopal (Sectarian) systems of Christianity.

*Philistia*.—(*The country of the Philistines*)—Various forms or phases of Atheism. Practical disbelief of Christianity (*disbelief of the Bible*.)

*Moab*.—Belief in the natural life, or lower nature of the human existence, as final. Utilitarian system of religion. Intellectual system in which religion and science are made subservient to the terrestrial (present) state of existence. Naturalistic or Materialistic religious system, based on confidence in the knowledge conveyed by the natural senses only. Disbelief in Divine revelation and Spiritual existence, arising from Materialism. Practical-sense and Materialistic corruptions of Christianity

*Edom*.—Sensualism (*in the sense of educated Animalism*.) Contempt of the intellectual Spiritual nature. Christianity made subservient to the pleasures of the lower existence.

*Rome*.—Mammon worship. Devotion to social and business pursuits. Sacrifice of religious duty to expediency and temporal policy.

*Babylon*.—False Spiritual philosophy. Substitution of intellectual abstractions for belief in the living God. Mystical Religion. Metaphysical demonology.

NOTE.—The name of the country signifies the collective intellectual characteristic of a number of minds. The name of a person signifies the intellectual phase or psychological characteristic of the human mind. For example, . Edom signifies sensualism as a national or social vice, to which a section of the civilized world has subjected itself. Esau signifies sensualism as a psychological phase of the individual human mind.

THE TYPICAL NARRATIVE OF THE RECORD, AND THE  
SPIRITUAL SIGNIFICATION.

*Abraham*,—in his individual character, by his actions, and in the actual events of his life as set forth in the record, is the *primary type* of the reverent and intelligent natural mind . . . which readily accepts the instruction of God's Holy Spirit, and which, realizing the Personality and attributes of the living God, becomes perfectly trustful and willingly obedient to His spiritual and temporal government. *And is particularly the type of* unhesitating submission and spiritual resignation to the Will of God.

*Esau*.—THE *primary type of* Sensualism, *i.e.*, the subjection of the intellectual and higher (human) nature to the lusts and demands of the sensual and lower (human) nature. *And of* spiritual irreverence ; *of* careless disregard to the revelation of God's Word : *of* indulgence in the enjoyments of the present state of existence as final.

*Jacob*—The *primary type of* industry and perseverance based on a distinct recognition of intellectual responsibility, and belief in God's providence . . . hence, also, the *type of* legitimate intellectual industry and of scientific persistence in the endeavour to acquire sound knowledge.

*The Twelve Sons of Jacob* } *Typically*.—The sons of intellectual industry. Representatives of the divisions of intellectual life in civilized communities of the human race ; and (psychologically) of intellectual phases of the educated or intellectually developed human mind. Thus, *e.g.*, Judah, *primarily* the type of policy and expediency, and *eventually* of statesmanship. And Levi, who becomes, through his descendants, the representative of an approved and specially trained priesthood.

*Joseph* . . . The *primary type of* rectitude of life based on the spiritual realization of the providence, wisdom and omnipotence of God . . . And *particularly the type of* Faith (trustful belief in God) . . . illustrating, by his life, the higher intellectual development which results from faith.

*The Children of Israel* } (*i. e.*, the children of intel-  
*in the Wilderness, . . . . .* } lectual industry in the wil-  
 derness of doubt and uncertainty,) represent the com-  
 mencement and gradual development of human educa-  
 tion from emergence out of the animalism and gross  
 superstition of ignorance unto a state of civilization and  
 intellectual enlightenment. The characteristics of per-  
 verse human nature, spiritually untrained and unable to  
 understand (*i. e.* to spiritually apprehend) God's name,  
 are typically exemplified in their conduct and progress. . .  
 Frequently dispirited by continual failure and slow pro-  
 gress; want of persistence; impatience of discipline;  
 frequent repinings at the self-denial and (mental) toil  
 required in the pursuit of higher knowledge. . . Continual  
 forgetfulness of the Creator and want of reliance on His  
 providence. . . Disregard of the manifestations of His power  
 and wisdom, and of the instruction and guidance of His  
 Holy Spirit. . . . Perverseness in continually relapsing into  
 superstition, and having recourse to illegitimate means of  
 attempting to acquire knowledge. . . Frequent repudiation  
 of (rebellion against) the authority of sound theology, *i. e.*,  
 of religious teaching based on the revelation of God. .  
*This last is typified in the occasional repudiation of the*  
*authority of Moses by the Hebrew Israelites as a leader*  
*appointed and approved by God. And, in their eventual*  
*rejection of God as their King, is typified the spiritual*  
*rejection of God's spiritual sovereignty by those who have*  
*had the advantage of religious instruction and intellectual*  
*training.\**

*Moses*. . . Typical representative of the science of  
 Natural Theology. . . . Commences his life in the age of  
 intellectual darkness (kingdom of Egypt). . . Becomes a stu-  
 dent and teacher of traditional theology (keeps his father-in-  
 law's sheep). . . Contemplates the phenomena of Nature  
 the burning bush). . . Recognizes evidences of the omni-

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\* But the rejection of God as their temporal king by the Hebrew Israel-  
 ites *primarily* typified the rejection of Jesus Christ as their intellectual king  
 by the Jews.



potence and providence of God manifested in nature.. Accepts the revelation of God's power and attributes, at first doubtingly and with hesitation, afterwards with confidence and decision.. Becomes the teacher and leader of his brethren, (*i. e. ideally*, of all other divisions of knowledge...*naturally*, of the civilized human race;)\* and the witness to them of God.

Be it observed, however, that Moses is the type of sound Natural Science, and of a natural (terrestrial) cognition of God as Creator and Supreme Governor of the earth. Moses is himself almost uneducated in Ideal Science, unable to apprehend the spiritual nature of God and to understand the deeper intellectual meaning of the instruction of God's Holy Spirit. In the more advanced stage of human education, when the intellectual entrance of the Israelites into Canaan is about to commence, the teaching and function of Moses is, with regard to the intellectual and higher nature of mankind, supplemented and superseded by that of Jesus, who, as teacher, represents Ideal Science. The teaching of the latter, however, may be wholly or partially apprehended in a merely intellectual sense, or may be spiritually apprehended in the higher sense. For full spiritual apprehension of the ideal teaching, intellectual education, and the intellectual training belonging thereto, is requisite.

A double signification of the type now becomes distinguishable, for evidently the first (intellectual) realization of the primary type is itself typical of a later (spiritual) realization. In order that this two-fold signification may be distinctly apprehended, let us compare the first with the second as follows:—

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\* Moses becomes primarily the founder of Natural Theology; but, since Natural Science is based upon Natural Theology, and since Ideal Science is, humanly speaking, based also upon Natural Theology; Moses may be considered the (human) founder of human Science.

## THE FIRST (INTELLECTUAL) SIGNIFICATION.

The entrance of the Israelites into Canaan, under the human visible leadership of Joshua, subject to spiritual control and guidance. . *Typical of:—*

*The irresistible progress of Christianity under the intellectual leadership of Jesus, subject to spiritual control and guidance.*

The enemies of intellectual education and of Ideal Theology (*i. e.* Christianity) overthrown by the Israelites (Christians.)

*Jordan.*—Ideal Science.

*The Ark of the Covenant.*—The doctrine of

Christianity.

*The High Priest . . realized in* the Christian Church.

*The appointed Sacrifices . . in* the self-denial, self-discipline, sacrifice of pride, confession and repentance of sin before God, enjoined on Christians as essential duties.

*The continual burnt offering . . in* the religious services of the Christian church.

*The Tabernacle . . . . . in* the Sacrament of the Holy Communion.

*Jericho.*—Pagan system of religion, existent at the time when the development of sound theology, under spiritual instruction and supervision, commenced ; *i. e.*, at the commencement of the Christian dispensation, when the Israelites (Christians) under the leadership of Jesus, first entered the intellectual Canaan (the realm of Ideal Science.)

*The Canaanites.*—Pagan religions. Superstitions and Idolatries.

*The Moabites.*—The Pagan and Natural Materialism which opposed the reception of Christianity.

*The Amalekites.*—Animal sensualism, Devotion to the gross pleasures of the natural life.

*Agag, (King of the Amalekites)*—Self-assertion. Selfishness, in the nnintellectual or gross sense.

*The Amorites.*—The Natural Passions. Uncontrolled desires. Covetousness. Hatred. &c.

*The Midianites.*—Polytheistic Idolatry. Traditional unsound Theology.

*Baal.*—Wilfulness, Pagan form of insincere religious profession.

*Ba'aam.*—(*The Minister of Baal.*)—The wilful insincere priest.

#### THE SECOND (SPIRITUAL) SIGNIFICATION.

The entrance of the Israelites into Canaan under the human visible leadership of Joshua, subject to spiritual control and guidance. . *Typical of:*—

*The irresistible progress of sound theology under the leadership of (spiritual) Science.*

The enemies of the higher intellectual education, and of Spiritual Science, overthrown by the Israelites (Spiritually enlightened believers in God.)

*Jordan.*—Spiritual Science.

*Jericho.*—An established religious system based on unsound Theology. (Corrupt form of Christianity.)

*The Canaanites.*—False doctrines. Superstitions, and unsound forms of belief.

*The Moabites.*—Intellectual Materialism. Belief in nature as self-existent and supreme.

*The Amalekites*.—Intellectual Sensualism. Devotion to the pleasures of the natural life, including devotion to literary, artistic or scientific pursuits and to intellectual self-culture, as pleasures, or as objects, in themselves, of supreme importance.

*Agag*.—(*King of the Amalekites*).—Intellectual self-assertion. Exclusiveness. Egoism. Intellectual pride.

*The Amorites*.—Prejudice. Bigotry. Passionate judgment.

*The Midianites*.—Intellectual Superstition. Impure system of Theology. The idolatrous (spiritually unenlightened) worship of God, belonging to a semi-educated state of the human mind.

*Baal*.—Intellectual wilfulness. The nominal insincere) worship of God.

*Balaam*.—(*The Minister of Baal*)\* The insincere priest or minister of the gospel. .teaching and professing submission to the will of God, but actually, distrustful, prejudiced, wilful, and disobedient.

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THE RECORD OF THE TYPICAL NATION.

*David*. . . . From the record of David's early life, it is evident that by his ready acceptance of the instructions of the Holy Spirit, by his confidence and truthfulness in God, and willing obedience to His commands. . he was of the seed of Abraham ; which signifies that, according to the law of spiritual filiation, he became *intellectually* a son of Abraham but, moreover, the mind of David, prepared

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\*BALAAM—is (*psychologically*) the type of an intellectually trained and (in a natural sense) highly educated condition of mind, but which is, nevertheless, unable to spiritually apprehend God's name in consequence of prejudice, intellectual pride, stubborn wilfulness, and distrust arising from insincerity.

and instructed by the Holy Spirit, conceived the ideal of a perfect human teacher of Spiritual Science. . . zealous and courageous in declaring the name of God ; perfectly just and innocent in his own life, but identifying himself with his fellow-men ; sorrowing in their sorrow, taking upon himself their offences and transgressions, and suffering in his own person as a means of reconciling the offenders with God, and so averting from them the consequences which the strict righteousness and justice of God would otherwise have required to be visited upon them. Since the ideal thus conceived in the mind of David was subsequently realized in the person and human life of Jesus of Nazareth, that great teacher is called the (ideal) Son of David, and, therefore, also, the son of man.

*Jesus of Nazareth* . . Likewise by the spiritual law of filiation the Son of Abraham, was, also, as just stated, according to the same spiritual law, more immediately, the Son of David. But Jesus of Nazareth was *as man* called by and with the approval of the Holy Spirit the Son of God. Now this expression being misunderstood in a natural sense has led to unsound conclusions of a very grave character ; for the sense in which the expression is *in such relation* authorized is certainly that same ideal sense in which the term is used in the Bible from the time of the patriarch Abraham. 'The Son of God conceived by the Holy Ghost' . . that is, the fulfilment of an ideal conceived by the Wisdom of God : conceived in the Mind of God ; and which ideal the man Jesus was appointed and ordained to fulfill under the guidance of the Holy Spirit. This ideal was of a much higher, more perfect, and spiritual character than that of David ; but the latter (David's ideal) was included in it ; and, having been completely fulfilled, it constituted Jesus, as man, in his human life, the express image and human likeness of God

But, moreover, it is sometimes said that Jesus speaking in his own person, as man, claimed to be one with God; to be himself God; and, in his double nature of God-man, to forgive sins in his own right and by his own authority and power. Now this is to disregard a distinction repeatedly set forth in the Gospel with distinctness, and to controvert statements expressly made on many occasions by Jesus himself: it is, indeed, to confound Christ the manifestation of God, with Jesus of Nazareth, through whose acts, works, and teaching, and by the medium of whose human body and human nature, that manifestation took place. The supposition that Jesus Christ, the man, was, himself, at the same time, also God, is evidently quite inconsistent with the authorized and inspired revelation of the nature of God, as well as, in itself, unreasonable. "God is a Spirit" is one express statement. Moses was told, in reply to his request to see God, 'that no man should see Him and live.' Moses himself, evidently under the influence of inspiration, drew the particular attention of the elders of Israel to the fact that when they stood with him before the Lord in Horeb and heard God speak to them out of the fire 'they heard the voice of the words only and saw no similitude,' Deuteronomy, Ch. iv, ver. 12. Some of the statements in the Gospel inconsistent and wholly irreconcilable with the supposition alluded to are the following:

Luke, Chap. ii, Ver. 52. And Jesus increased in wisdom and stature, and in favour with God and man.

Luke, Chap. iii, Ver. 32. And a voice came from heaven which said, Thou art my beloved son: in whom I am well pleased.

Luke, Chap. iv, Ver. 18. The spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor.

Luke, Chap. iv, Ver. 21. And he began to say unto them, This day is the Scripture fulfilled in your ears.

Luke, Chap. iv, Ver. 43. And he said unto them. I must preach the Kingdom of God to other cities also : for therefore am I sent.

Luke, Chap. xii, Ver. 50. But I have a baptism to be baptized with ; and how am I straitened till it be accomplished.

Luke, Chap. xxii, Ver. 42. And prayed, saying, Father if thou be willing remove this cup from me : nevertheless not my will but thine be done.

Luke, Chap. xxii, Ver. 43. And there appeared an angel unto him from heaven, strengthening him.

Luke, Chap. xxiii, Ver. 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit : and having said this he gave up the ghost.

Matthew, Chap. xxvii, Ver. 47. My God, My God, why hast thou forsaken me.

John, Chap. ix, Ver. 24. God is a spirit : and they that worship Him, must worship Him in spirit and in truth.

John, Chap. vii, Ver. 34. Jesus saith unto them, My meat is to do the will of Him that sent me and to finish His work.

John, Chap. vii, Ver. 16. Jesus answered them, and said, My doctrine is not mine but His that sent me.

John, Chap. vii, Ver. 17. If any man will do His Will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

John, Chap. xii, Ver. 44. Jesus cried and said, He that believeth on me, believeth not on me but on Him that sent me.

John, Chap. xii, Ver. 49. For I have not spoken of myself, but the Father which sent me, He gave me a commandment what I should say and what I should speak.

John, Chap. xii, Ver. 50. And I know that His commandment is life everlasting, whatsoever I speak therefore, even as the Father saith unto me so I speak.

THE FIGURATIVE LANGUAGE OF THE BIBLE. (Definitions.)

*A Shepherd*—One who has charge of the spiritual interests of others. (A teacher of Sound Theology.)

*To feed Sheep*—To supply the minds, under care of the Shepherd, with sound ideal and spiritual instruction.

*A Sheep*—A human mind partially instructed in Theology.

*A Lamb*—One who combines gentleness, humility, and innocency of conduct with readiness in receiving spiritual instruction.

*A lamb of God*—Such an one specially trained and instructed by God's Holy Spirit.

*Blood*—The intellectual beliefs, theories, conclusions, &c., by which the intellectual vitality of the mental organization is nourished, and by means of which the individual mind assimilates the knowledge upon which it feeds.

*Blood of a Saint, or, of a righteous man.* { Belief in God, i.e., Spiritual cognition of God, and Belief or Faith in His Truth.

*Flesh*—(Collectively.) Human Systems of Knowledge.

*The flesh of a man*—The systemized knowledge collected, arranged and assimilated, by an individual human mind, so as to be identified as a system of doctrine belonging to that individual.

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Let us now, again, attentively consider the expression 'Son of God' as applied to Jesus Christ. One sense in which this expression is so used has been already stated as meaning a human-being who fulfils with some degree of completeness the ideal of the Mind of God. In support of this statement it will be sufficient for the present to remark that the expression is by no means exclusively applied to Jesus, but that other Sons of God are occasionally spoken of; and it is expressly laid down as a most important article in the doctrine of Christianity that each man



has opportunity and is invited to become a Son of God, by endeavouring to fulfil the divine ideal. \*

There is evidently, however, another and quite distinct sense in which the expression is sometimes used with (apparently) exclusive application to Jesus Christ. The definition of this exclusive sense is most distinctly conveyed in the expression Son of God, begotten before all worlds, or, before the Creation of the world. Now the meaning of that sense in which the expression is here used may be apprehended by careful comparison and consideration of several other authorized expressions or statements which are necessarily nearly related to that one of which the sense has to be determined—bearing in mind, at the same time (1) the distinct and unquestionable revelation by God of Himself, as the one personal God (I AM), and not forgetting (2) the infinite character of His attributes.

Some of these expressions are the following :—The ‘Spirit of Truth’ used as equivalent to the ‘Spirit of God.’ That... ‘The Holy Spirit proceeds from the Father and the Son.’ ‘The Holy Ghost spake by the prophets.’ ‘Being full of the Holy Ghost.’ ‘In the beginning was the word, and the word was with God and the word was God.’ ‘All things were made by Him; and without Him was not anything made that was made.’ ‘In Him was life; and the life was the light of men.’ ‘The light shineth in darkness, and the darkness comprehendeth it not’ The following statements made by Jesus Christ as recorded in Chap. vi, of St. John’s gospel :—‘Whoso eateth my flesh and drinketh my blood hath eternal life.’ ‘He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.’ ‘As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.’ ‘He that believeth in me hath everlasting life.’ ‘Every man that hath heard and hath learned of the Father

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\* The persistent endeavour, *be it particularly noted*, constituting, in itself a very considerable and important part of that divine ideal.

cometh unto me... No man can come to me, except the Father which hath sent me draw him. "

To these statements we will append, as belonging to them, the following propositions, which, if not quite directly stated in the positive form, are so evidently contained in the teaching of the Bible as to be unquestionable: namely, that in the intellectual sense, 'Falsehood is darkness' False knowledge (ignorance) is the state or condition of darkness, i. e. Death.' 'Truth is light.' 'True Knowledge is the state or condition of light.' \* i. e. Life.

After comparison of these expressions and consideration of the sense of each such expression as defined by its relationship to the others, collating the meaning which thus suggests itself with the significations more or less distinctly assigned to the words in various passages of the Scriptures, and having regard to the reasonableness and harmony which must belong to the whole, as well as to each part of the Word of God, we feel justified in concluding:—

(1) That 'the Holy Ghost' is an expression equivalent to 'the Wisdom of God'.

(2) That 'Truth' is one phase of the Being of God, i. e., one of the forms in which God is manifested to man (and of which manifestation 'Wisdom' is another form.)

(3) That the origin of Truth is defined as a conception in the Divine mind by the Wisdom of God... and thus Truth becomes denoted as the Son of God begotten before all worlds.

By these conclusions it clearly appears that the name 'Christ' is equivalent to 'the Truth of God.'

Therefore in Jesus Christ is included... (1) The man Jesus of Nazareth spiritually trained and instructed by the Holy Ghost... i. e., by the Wisdom of God... i. e., by the Spirit of Wisdom (which are equivalent expressions); and is also included, in a particular manner,... (2) The indwelling Spirit of Truth... i. e., the Spirit of the Truth

\* "That which maketh manifest is light."

of God.. i. e., the Spirit of God, manifesting His particular presence usually through the person and individuality of the man Jesus; and sometimes in a more direct manner, by proclaiming His Divinity, and, speaking in His own person, claiming the worship and spiritual obedience due to Him, the God of Truth, the one Omnipotent and Allwise Spirit.

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NOTE.—Under existing circumstances we deem it necessary to call the particular attention of all who by profession belong to the God of Israel, or who are desirous to claim the title of Israelites, to the express and emphatic declaration of *Individual Personality* made to Moses; and through Moses to all Israelites. Exodus, Chap. III, "When I come unto the children of Israel and shall say unto them, The God of your fathers hath sent me unto you: and they shall say to me, What is His name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: and, he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."

We feel called upon to state distinctly that, in accordance with this emphatic declaration, Science imperatively and absolutely forbids each one to teach or to entertain any doctrine or theory inconsistent with that declaration, whatever the supposed or pretended authority for such doctrine or theory may be.

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